





大佛頂首楞嚴經淺釋

THE SHURANGAMA SUTRA WITH COMMENTARY

【 卷 九 】 ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA 國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE 修訂版 REVISED VERSION

汝當先覺。不入輪迴。迷惑不知。墮無間 獄。

「汝當先覺,不入輪迴」:你應該 先覺悟,不入這種魔王的輪迴裏頭。

「迷惑不知,墮無間獄」:如果你 要是迷昧而不明白,將來就會墮無間地獄 的。

阿難。又善男子。受陰虚妙。不遭邪慮。 。圓定發明。三摩地中。心愛遊蕩。飛其 精思。貪求經歷。

「阿難」,「又善男子」:這個修 定的善男子,「受陰虛妙,不遭邪慮,圓 定發明,三摩地中」,「心愛遊蕩」 :他的心又打出一種妄想來,打什麼妄想 呢?心裏想要遊蕩。遊蕩就是出玄入牝 了,這個神出去了,各處去跑。「飛其精 思」:就是他這個靈魂,飛到旁的地方, 「貪求經歷」:他到處都要去看一看,到 處都要去玩一玩,這是貪求經歷。

爾時天魔。候得其便。飛精附人。口說經 法。

「爾時天魔」:當爾之時,這個天 上的魔王,他又生了一種妒忌了,「候得 其便」:於是乎他就等著等著,等這個修

Sutra:

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

Commentary:

You should be aware of this in advance and not get caught up in the cycle of transmigration. You should awaken to this early on and not enter the demon king's cycle of birth and death. If you are confused and do not understand, in the future you will fall into the Relentless Hells.

Sutra:

Further, Ananda, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves to roam about, so he lets his subtle thoughts fly out as he greedily seeks for adventure.

Commentary:

Further, Ananda, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person who cultivates samadhi is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind has another false thought and craves to roam about, that is, "to go out the top of his head and roam around in his spiritual body." That means his spirit goes out and runs around to various places. So he lets his subtle thoughts fly out as he greedily seeks for adventure. His spirit flies out and wants to go everywhere, to see the sights and have some fun.

Sutra

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as







道人有了漏洞,他就有機會。「飛精附 人」:他又派他的眷屬,去附到其他一個 人的身上,「口說經法」,來惱亂這個修 道的人。因爲什麼來惱亂他呢

?這個修道人怎麼會有魔來呢?就因爲他 貪求經歷,想要遊蕩。他一動這個遊蕩 的念頭,魔王就有了機會,可以擾亂他來 了;如果他沒有這種的心,就不會有這種 魔的。

其人亦不覺知魔著。亦言自得。無上涅槃。來彼求遊。善男子處。敷座說法。自 形無變。其聽法者。忽自見身坐寶蓮華。 全體化成。紫金光聚。一衆聽人。各各如 是。得未曾有。

「其人亦不覺知魔著」:魔附到身 上的這個人,他自己也不覺也不知。

「亦言自得無上涅槃」:也說他自己得到涅槃的妙果了。「來彼求遊善男子處」:來到這個心裏打妄想,想出玄入牝,到處去求遊蕩的這個人的地方,「敷座說法」:安敷上座位,來說法。

「自形無變」:前邊那個,是他自 己的形,又變比丘,又變帝釋,又變婦 女,又變比丘尼,又變等等的;這一個 ,他自己的身不變,所以這魔有種種的 魔。你不要以爲有了境界,就是好的事情 了。有境界,你若不認識,這就著魔了。 自形無變,說法這個人,他不變,「其聽 法者 」: 可是聽法的這些個人,「忽自見 身坐寶蓮華」:忽然每一個人 見自己的身,哦!坐在蓮華上,「全體化 成紫金光聚」:每一個人覺得自己的身體 都變成紫金光聚,紫金光色這樣子 。「一眾聽人,各各如是,得未曾有」 :所有聽法的每一個人都這樣子。啊!認 爲很出奇了,很少有囉!從來也沒見過, 以爲這是好的境界,其實是魔的境界。

a mouthpiece to expound the Sutras and the Dharma.

Commentary:

At that time a demon from the heavens seizes the opportunity it has been waiting for. The demon king in the heavens again becomes jealous and waits for an opening to get in. Its spirit possesses another person. It again sends a member of its retinue to possess another person and uses him as a mouthpiece to expound the Sutras and the Dharma. It comes to disturb the cultivator. Why is the cultivator disturbed by a demon? Simply because he is greedy for adventure; he longs to travel, to roam far and wide. As soon as he entertains the thought of roaming, that gives the demon king the chance to disturb him. The demon would not come if the cultivator did not have that thought.

Sutra:

This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks to roam, he arranges a seat and speaks the Dharma. His own body does not change its appearance, but those listening to the Dharma suddenly see themselves sitting on jeweled lotuses and their entire bodies transformed into clusters of purple-golden light. Each person in the audience experiences that state and feels he has obtained something unprecedented.

Commentary:

This person, unaware that he is possessed by a demon, claims he has reached the wondrous fruition of unsurpassed Nirvana. When he comes to see that good person who seeks to roam, that is, the cultivator who had a false thought about his spiritual body going out the top of his head and roaming everywhere, he arranges a seat and speaks the Dharma.

His own body does not change its appearance. In the previous passage, the person's own body took on the appearance of a Bhikshu, of Shakra, of a lay woman, of a Bhikshuni, and various other forms. But in this case his body does not change. There are different kinds of demons, and you should not consider experiencing an unusual state to be something good. If one occurs and you don't recognize it, a demon can possess you. Here, the body of the person who is speaking the Dharma doesn't change, but those listening to the Dharma suddenly see themselves sitting on jeweled lotuses and their entire bodies transformed into clusters of purple-golden light. Suddenly, everyone feels as if he is sitting on a jeweled lotus and his whole body has turned into a cluster of purple-golden light. Each person in the audience experiences that state and feels he has obtained something unprecedented. They think this is rare and







是人愚迷。惑為菩薩。淫逸其心。破佛 律儀。潛行貪欲。

「是人愚迷,惑爲菩薩」:這不是 指這一個人,而是這一班聽法的人,太 愚癡了,心生疑惑,認爲:「哦!這是真 菩薩了,他能叫我坐寶蓮華,變成紫金光 色。」你自己想一想,你坐著寶蓮華, 變紫金光色,是不是真的呢?這根本是假 的,你是一個凡夫,怎麼會有這樣境界 呢?這如果不是魔王來愚弄你,那麼菩薩 做什麼要現這種境界呢?他貪圖你什麼?

「淫逸其心」:於是乎這一班聽法 人的心,就都搖動了,生出一種淫逸的心 來。「破佛律儀」:於是乎也就不守佛的 戒律了。你們要記得,受戒之後,不要信 這種迷信的境界,這個說法的人

,無論有什麼大神通,你要觀察他。要是有貪心,到處斂財,或者有淫欲心,那就不是真的,就是假的;他若沒有淫欲心,沒有這種貪心,對你沒有什麼企圖,那就是真的。他破佛律儀,這就是假的。「潛行貪欲」:也偷偷地盡行淫欲。 ☎ 待續

unusual, something they have never seen before. They believe it to be a good state, but actually it is a demonic state.

Sutra:

The good person is beguiled and fooled into thinking the other is a Bodhisattva. Lust and laxity corrupt his mind. He breaks the Buddha's moral precepts and covertly indulges his greedy desires.

Commentary:

The good person is beguiled and fooled into thinking the other is a Bodhisattva. Not only this person, but all those listening to the Dharma are very stupid. Their minds are confused, and they think, "He's really a Bodhisattva! He can make me sit on a jeweled lotus and turn the color of purple-golden light." You should ask yourself if you are really seated on a lotus blossom and radiant with purple-golden light. Actually it is all false. How can you, an ordinary person, have such a state? Isn't this a demon king that has come to fool you? Why would a Bodhisattva make such a state appear? What is the Bodhisattva trying to get from you?

Lust and laxity corrupt his mind. The minds of those listening to Dharma are moved as well, and they start having thoughts of lust. He breaks the Buddha's moral precepts. They don't keep the Buddha's precepts anymore. You should all remember: After you take the precepts, never be deceived by such states of confused belief. Even if a Dharmaspeaker displays mighty spiritual powers, you should look him over carefully and see if he is greedy. If he is out for money or if he has lust, then he's not genuine. He's a phony. If a person does not have any lust, greed, or ulterior motives, then he is genuine. If he violates the Buddha's moral precepts, then he's a fraud. And he covertly indulges his greedy desires. He engages in licentious conduct on the sly.

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